M1011
Monday, July 11, 1966
Group II
Seattle

Mr. Nyland: So, with what will we begin.

David: I have a question. It has to do with... You mentioned on a tape that we are involved in gathering facts or data about ourselves, and to me ... and then there's also the part about developing the ability and the faculty that can gather this data; and I'm wondering, how much emphasis is placed on the data and how much on the fact-gathering process. Um, to me the fact of my body does seem very important, and ... versus the ability to gather the facts. And I'd like to ask that question.

Mr. Nyland: All of this belongs to ordinary life, doesn't it—gathering facts about oneself.

David: That's the way it seems to me.

Mr. Nyland: Yeah. Of course it is not Work, but it can be a preliminary to Work. I'm interested of course if my body does all the different functions ... is the instrument that has to be helpful for me to Wake up. I want to find out first the different conditions and manifestations of the body. From this I simply call to be 'alert' to it, or to 'notice' certain things. Now, the question of noticing and an alertness depends, of course, on the functionings of the mind—how much interest it has in whatever may be the body doing or whatever it has done—and the way the mind functions is that I go by recalling what it has gone through as an experience, probably, and then simply noticing such facts. Also the condition in which the body is—tired, or muscular tensions, or excited or active, wanting to do this or that—all of that, of course, is reflected in the body in a certain form of activity; and I become ... not Aware of it, but I notice it and I try to increase for myself the different facts which I usually don't know, or are which already habitual.

So the fact-gathering includes not only that what I usually have seen and which, for me, is old stuff, but also to try to bring to my notice the different things that I am engaged in even when

it's habitual and when the mind has not any particular function and when things are left to the manifestations of the body only. Now, of course that what the body is doing is, in itself, not so important. What is much more important is the thought that preceded the activity, or a feeling that I have which also manifests itself in the body.

But the reason why I become, in the first place, alert to that what the body is doing as a manifestation, is in order to lead up to the possibility of becoming Aware. The Awareness of course as such, that is an Objective statement of certain facts, either as manifestation or whatever may be the source of the manifestation—that is, the functioning of the feeling center or the functioning of the mind—all of it, of course, is enough of an object to become Aware of, and that ultimately I have to be Objective to any kind of state in which I am as a body, or any kind of the causes of such states which may be due to the thought or a feeling.

So you see, I don't exclude in the becoming alert to myself, but ultimately I would like to change over into becoming Aware. But the alertness or the noticing things, or to be more alive to myself, or to add constantly more and more facts which I hadn't seen or had forgotten, is of course only to acquire a certain form of material which afterwards can be used for changing over this so-called 'alertness' into an Awareness.

The alertness is registered in the functioning of my ordinary mind. When I have a thought about it or when I formulate it, or when I function many times in memory of that what I record of having seen or having noticed, *also* what will be lodged in the mind is an accumulation of knowledge I may have gotten by means of a feeling that I have, which feeling, then, I sometimes can put in words; and usually judging by the condition of my body whatever it is, I find a word of saying that I have been 'excited' or was 'angry,' or things of that kind that had an emotional source, nevertheless were manifested in the body. All of this, now, when it takes place in the mind there are two things in that. It is in the first place, the mind keeps on thinking about it and churning the different thoughts over and over; and, it is based on that what has happened and when I think about it, it is not happening at that moment but it has happened just a little while ago—or a long while ago. So the mind keeps on functioning in the form of thinking as a mental process.

Now, the changing over from that alertness into an Awareness involves two things: One is that that what is now alertness has to take place at the moment when it actually happens; and also the requirement for that is, is that what I have seen or in the ordinary sense noticed, that *that* I

have to look at from an Objective standpoint, which involves that I try to become non-identified—or at least impartial to it.

In doing this, I realize that as long as the ordinary mind functions the way it always has done, it never can become Objective to it. Because the mind as it is, is functioning in the way already with the totality of my personality taking part in it, and that whatever kind of knowledge I have in my mind is always definable into some kind of a pigeonhole-way or classification, or attached by means of associations of former experiences and reformulating it or describing it for myself as a result of either a thought or an impression I received, or whatever feeling I may have had about that what I have experienced. So one starts to realize by trying to become Aware, that the ordinary mind is not of much help and that therefore that process of recording has to be transferred to a certain part of the mind which is still open enough to develop in an Objective sense. So these are the two things that have to happen: The Awareness has to require that it is recorded independently of any kind of other organ of myself; and that I can be, in that recording, Impartial to what I now become Aware of. That the alertness helps me to give enough material about which I could become Aware...

And now when I try to use it to Work, I start out, of course, by using my ordinary mind with the wish that I would like to Work on myself. And at the real moment—of when I start to Work—is something of an effort that I must make in transferring, then, this whole process of mental activity into the mental activity belonging to the Objective part of Man. As soon as I transfer it it could become an Awareness, the closer it gets to the moment of living and recording that, and it would become purer the more I can—that what I am Aware of—see in an Impartial sense.

But you see, there is a certain bridge that I have to go over to change from this ordinary state of alertness into Awareness; and at that point I forget everything that belongs to my ordinary mind as the regular accessory which now—the mind—functions. So the effort, then, consists in trying to become Aware and leaving everything else that I always have used in an alertness state behind me and keep, out of it, only the recording and will not allow any interference from my ordinary mind to help me to classify it or to go back again into an ordinary thought process of memory.

You see, the two things that are required for that: of course in the first place the moving, in the mind, of one activity into another; and the other is, that in that new activity I have to drop

everything that was inherent in the first activity.

Now, it does not mean that when I 'move,' as it were, from one place to the other, that everything of the old place stops. It continues to function, only I do not pay as much attention to it since the energy becomes divided between that what is now subjective activity, and an Objective activity. And it'll be a long time before I even will be able to reduce the subjectivity—which is the subjective activity—to practically nothing if I emphasize the necessity of becoming *Objectively* active.

Now, when I want to create the conditions how to Work best, I start already by reducing the subjective activity to a minimum as much as I can. This of course is, again, an ordinary mental process, and it involves relaxation and reducing the activities to as low a level as I possibly can make it. But then, together with that there still has to be the translation of the wish.

Again, the wish to Work starts with my ordinary mind, and the conversion of that into an action, which involves putting energy in the Objective part of myself, still has to be made.

David: Yes.

Mr. Nyland: You see the difference between the two.

David: Yes.

Mr. Nyland: And you understand that that now what is Objective faculty, or that what is the part of the mind that starts to function in an Objective sense, is then, for the sake of giving it a name, the beginning of an 'I'. By 'I' is meant something that exists apart from me, although part of me but not being subject to the ordinary subjectivity of my personality. And the 'beginning' of 'I' simply means that that 'I' is not full grown but has to start from a very small beginning. But the principal of 'I' is always the same; that is, from the standpoint where I happen to think about the possibility of such a thing existing, that then I say that what I now want to call my 'I' and which I by means of a special effort create, has to have one particular quality: that is, that it is Objective; that it can function as a recording apparatus; that that what is recorded is pure, that it is Impartial; and that also that what is recorded should be recorded at the moment when it happens. These are the requirements for 'I'. But ordinary mind, ordinary feeling, ordinary body, continues to function as personality.

Now, it is as if, in that total product of the personality, certain things are converted having in mind trying to feed the 'I', and that moments of Awakening—moments of an Awareness which is extended a little longer than just one second which will give me an Awakened state—

the Awakening only applies to the fact that 'I' exists during that time. And as long as I am not Awake, 'I' does not exist.'

You see, the two things are parallel. And my personality continues exactly the same as always—perhaps under a little bit of reduced power because it doesn't get as much energy—but I cannot eliminate its existence; and that everything that I call 'non-identification,' 'Impartiality,' 'Simultaneity' belongs to the 'I', and it does not belong to the personality. The personality only has a certain concept; in its good moments of thought or good moments of feeling, it starts to believe in the possibility of something like that existing. But in order for that to exist, it cannot be connected with the personality as it is; because every time anything is connected with my personality, it must become subjective.

So the requirement for 'I', if it has to be Objective in the beginning, means it has to be separated from it. And it has to start to function in a separate way until, by having fed it enough and by having made allowances or opportunities for this 'I' to grow—when it has grown up and has reached its own maturity so that it could start to function as an entity—then the 'I' can take over a certain way of how to direct my personality because in its own value it is of a higher kind of a nature than my personality is. So we talk about Observation only, and the next step—of Participation and an Experimentation—is only possible when 'I' has grown up sufficiently to stand on its own feet.

David: You don't speak of facts being gathered, then, by the 'I'.

Mr. Nyland: No. 'I' only Observes.

David: That's what I misunderstood.

Mr. Nyland: 'I' only Observes. 'I' is only interested in whatever is there. It has not as yet grown up enough to go into a process of Experimentation. You see, that is the third possibility.

Let me explain it. Observation consists, then, of becoming Aware—of that what I see I am non-identified with or I am Impartial to—and the process takes place at the moment. This is the 'Do' of the intellectual scale. The 'Re' of the intellectual scale is Participating. It means that 'I' as an entity has grown up enough that it dares to go out into the 'field,' as it were, to test ... to find out if it is really, as 'I', mature enough to be able to make contact with the subjective world. Participation means that when 'I', as an Objective faculty having now being full grown, now goes back again to ordinary life and now is present to ordinary life—which is still unconscious—and is, under the influence of that unconsciousness, required to keep its Consciousness. You see,

it only will be possible for 'I' to remain 'I' when it is full-grown enough in its own development. If that is represented by a scale, when it has passed its own 'Fa' in the evolution of 'I', when it has passed that—I call that 'maturity'—then there is no possibility that it will be, let's say, 'defiled' by the presence of an unconscious state, and then it is possible for this 'I' to 'Descend,' in accordance with Gurdjieffian terms, to Earth—which is the body—and to be present to the manifestation of the body, to be present to the feelings of the body, and to be present to the ordinary mental processes of the body.

So then there are the two things brought together, and they will start to act on each other. The unconscious state will still try to take away, from the Conscious state of 'I', that what is Conscious in order to protect itself. That is, the personality will want to protect itself from the influence of 'I' because it feels itself threatened in its own existence; and my mind will all the time tell myself that 'I' is not needed, or that the same results can be reached by the ordinary mind if my personality will just allow it and take care of the big 'I': to be away because it is a danger. The feeling center will also speak up for itself and try to convince me in my mind that that feeling can change over into a much wider range of a spectrum of feelings without having anything to do with 'I'.

It is a fairly short period when this is being felt or being thought about by either the feeling center or the mind. Very soon—after the 'I' insists and continues to remain present to one's personality and showing then that it wishes to Participate in the activity of the unconscious personality—that then very soon the personality will give in, realizing that 'I' has superior knowledge and is of a superior level of Being for me.

When that moment has been reached, it is then a question of time to what extent 'I' can continue to influence the manifestations of the unconscious personality. There is, of course, a point at which that what the personality now represents is not enough anymore for 'I' to become more full grown—that there is a limitation to the manifestations of each personality. And then the third step enters. That is, that 'I' then desires the personality—that is, the body and the different functions—to perform certain things which are unusual to it simply for the sake of 'I' becoming more and more Aware of its own existence and to be able to continue in a state of Consciousness regardless of whatever the condition of the personality is. This is called 'Experimentation.'

So Observation implies an Impartiality; Participation implies Observation, Impartiality and

partaking in ordinary life; Experimentation implies Observation, Impartiality, Simultaneity, Participation, and *new* forms of manifestations for the body. These are the three steps that are necessary for the development of an intellectual body in its beginning as 'Do,' 'Re,' 'Mi.' When this is sufficiently grown out enough and 'I' is strong enough, then 'I' can submit to many other kinds of conditions which then, by that what is within oneself and again what starts to dictate at that time within oneself as partly personality, partly Individuality, is when one's Magnetic Center wishing then 'I' itself to become sufficiently full grown that it becomes permanent forever.

This then requires a particular starting-over into the creation of certain conditions which would immediately kill all interest on the part of the personality and kill everything that has to do with a higher form of living. This is Intentional Suffering and Conscious Labor. But you see, for that other things are needed in the development of an emotional body; because the energy that is necessary for the overbridging of that 'Fa' and going over from Man Number Six into Seven, has to be fed by a certain form of higher emotional energy which only then can create such conditions of an Intentional Suffering period. It is the creation for Man of a state of Purgatory for himself.

But it is so far removed, and it is only good for perspective. The main thing is that 'I' is really only interested in existing and Observing and at most has, I call it, as you know, 'Benevolence' towards 'It', which is the personality. And the Benevolence later on grows out into a desire to return to the personality to again become One with it. That is Benevolence, because it remembers then that it came originally from that what was personality in its so-called 'good' state of wanting to Work on oneself.

I hope I'm not making it too confusing.

David: Well, that last part was a little bit confusing.

Mr. Nyland: [chuckle] Let's not theorize more about it.

Sherry: Mr. Nyland?

Mr. Nyland: Yah.

Sherry: What do you do with ordinary life and wishes and aspiration. There are times when Work-wishes, and wishes for what I want to be in ordinary life, get so confused.

Mr. Nyland: You have to have patience, Sherry. Ordinary life has lived already for quite some time, and much of that of course has crystallized and it is entirely difficult even to dissolve it in

ordinary conditions. The fact that one can accept that what is there without having any wish or criticism to change it, already changes for oneself the attitude one has towards one's ordinary life because I can ... if I become non-identified and accept myself as I am, the wishes for myself to change also disappear: They stay there in ordinary life, and whenever I happen to think about it, I am then not Conscious.

Now, I do not want to say that when I wish to get rid of that what is my ordinary life in its state which sometimes I don't like, that for that reason I would like to become Conscious. Because then I spoil my desire to become Conscious. The wish for Consciousness is never to wish for a state that is at the present time deleterious or disagrees with me. The wish for Consciousness is only that I want to Wake Up. Because that what I am now unconsciously, I really do not know how it would be if I were Conscious, and any kind of an idea that I try to project into the future as a Conscious state and I like to describe, I would describe only in the terminology of an unconscious functioning. So you see, in the first place I wouldn't know what to do; in the second place, if I am working for an ulterior motivation—that in a Conscious state I will get rid of the things that bother me now—I start to define my wish—my real wish—and it is very much then as if when I wish for something that is of a higher kind of a nature, that I then, from my subjectivity standpoint, start to dictate how it *ought* to be.

You see... Because I'm trying to reach a higher state. The higher state for me, when it is higher I call my 'God' for a certain length of time—until the concept of God can again be changed into a newer concept— ... but the relation I have towards it is that I wish that higher state simply because that what is at the present time lower for me, I do not like. So it's quite correct to say that conditions under which I live in ordinary life are not very 'becoming' to me and that I really would like to get rid of it. So the motivation must be based on the realization of what I am; and when in ordinary life I judge what I am, I definitely know very well what I am and how terrible it is sometimes and what particular unnecessary things there are that I have to experience, and whatever is the description of my unconsciousness. So you see, the energy of the wish to want to Work has to come from somewhere in ordinary life; and therefore I wish, now, that something could exist which is higher than I am, or a higher level of Being in which the conditions under which I now live would not be present.

It is legitimate to think about the possibility of Heaven when I am on Earth. And the realization of that what is on Earth which I dislike and for whatever reason I dislike it, it doesn't

matter. I find myself many times in a condition that I really don't want to accept the way I have to live or whatever has been, you might say, has been 'meted out' to me. Or whatever has happened to me, whatever has made my personality whatever it is, sometimes I dislike it enough or I want to get rid of it—I want to do everything possible so that I don't have to keep on repeating and repeating the same thing again day after day—this produces in one a certain state of wanting to search for some way out. Again, it is right that I have that as an aspiration; and with this kind of an aspiration in me, that I then try to search for a possibility of how can I extricate myself out of this kind of condition of what I now want to call 'subjectivity,' into something where the rules of subjectivity do not apply—the 'I', it has to be Objective.

So this field, or the realm, of Objectivity I now put in front of me, and I say it has a different, 'higher' kind of a quality because it is less subjective. *That* I compare with a state of Heaven—or of rest, or of freedom, or of God-like existence—and then I say, "Now I wish to go there." Then I find out how to go there. So there is then a method that has been prescribed so that if I try now to become Conscious—that is, try to Wake Up to myself—and in the first place accept that what I am, I then have a certain standpoint from which I can go further.

This of course is the difficulty; because the wishes have been based on negating what I experience, and now I have to take that energy and only wish for Waking Up. And all the time when I wish to Wake Up, my mind or my feelings start to interfere by telling me what the real purpose was—the real motivation. And I cannot deny it; it is true: my wish to search for God means that I consider myself at the present time, on Earth, as a state of ... surely not God-like, and something—wherever this wish comes from in me that I would like to become either like God or to find Him—must come from something in me that is also God-like—otherwise, in the ordinary state of ordinary unconsciousness there wouldn't be any desire whatsoever, than only to stay unconscious. And you can say this is to some extent an enigma, an unknown something and an unknown reason why Man really bothers about the possibility of further evolution for him; it is not entirely that they consider the state of which they are as a disagreeable one.

Because I think a person who has no ambition to want to find out what real life might mean, can, after some time, adjust himself sufficiently to the conditions the way he is on Earth, and many times that either can become a habit, one can close oneself off from it, one can remain less and less interested, and after a little while I will not even know it anymore because I have lost interest in it. So, this process that can take place in ordinary life for anyone who has no

particular aspiration, after some time reaches a point of adjustment in which people in general are more or less happy, and if they are not happy they say, "Well, I ... it doesn't matter; it doesn't rain all the time, tomorrow will be a little bit better," or "When I grow up I will know more, I will be wiser" and so forth and so forth, which of course is an indication of gradually dying.

Any person who is not satisfied with that, must find out what it is in him which continues to wish for something else; and that quality in Man is his own indelibility, is what is in him, I've called it many times, the form of his 'life' which at the present time is within him and now is manifested through him, or by means of him, as a human body. One can call it 'Magnetic Center.' One can call it also a certain ... a certain form; perhaps the word is 'esoteric Conscience,' of that what is really Being within one which is a certain *form* of an existence which is not affected by the conditions of Earth; and it is that what is—as life, represented in each Man—belonging to the totality of all life existing, even up to a Cosmological scale of Absolute. It is strange to define it, and sometimes it's quite impossible to say, "What is this life in one," than only that I know it exists; or, I also know that it doesn't exist—or rather, at times I know it doesn't exist anymore, because if I make that statement I must also know that it has existed. And whatever it is that makes a person ambitious for the possibility of outgrowing ... and believing in the possibility that he can actually grow out of the conditions in which he is ... for it is perhaps his own, perhaps it is his life telling him, perhaps it is an attraction from the totality of life existing outside of him, trying to call him. You see, philosophically speaking it may be just as well that something like that exists outside of me and that it starts to hunt for the possibility of finding those who really belong to a higher level. There are many ways of saying this. One can say God is 'calling' His children. One can say that life outside of a human being is 'not complete' unless all forms of life have been reunited into an absolute entity. But again, one goes over into all kinds of speculations about that, the fact that remains—and what is pragmatic for me—is that at times I find myself with a wish to change the condition in which I am now.

Now, the requirement is that I first accept that I am. And this is my fight. So instead of wishing that things change, I wish for the existence of something which can look at that what I experience with an Impartial 'I'. When that has been created, I have created a Benevolent God for me. With this I can, in life, continue for some time; that whenever unconscious suffering occurs to me, that at the same time I am reminded of the possibility of the existing of something

else which is *also* mine, but I call it 'my God.'

This, again, can take different forms. It can be ... at certain times be sufficient for me to pray to that possibility of that what I now call 'my God,' or perhaps my ambition personified into a higher form of Being. And sometimes prayer of that kind is very helpful, because at such a time I forget where I am and I try to live in another state. At the same time, it's not permanent enough, because when I return back to Earth I am again affected by that what I have always experienced as something disagreeable.

So the solution, then, would be that I first have to settle the affairs of my ordinary life in such a way that they are not going to bother me any longer, so that then I will have the chance of actually living somewhere else after I have fulfilled my duties or obligations on Earth itself. This starts, without any question, with trying to look at the affairs of life as I live them in accepting them for what they are, and not blaming anything for it. Because I cannot see how anything could be blamed for a condition of my unconsciousness, and that from the standpoint of this unconsciousness, realizing that that what I am is a logical result of everything that I have experienced—again, unconsciously—that because of that I have become a creature which is automatic and functions in accordance with that what has been put in him and now finds himself unconsciously acting in a certain way, that if I understand that kind of, you might call it a 'law,' that it *could not be different*, and for that reason I could become Impartial to it. It is a big thing to see the necessity of that what I am *as it is*, without wishing it to change. Simply the acceptance means, that I have no right to wish for the change. Because a change *could not be different*: it has to be, for whatever it is.

When that has been 'accomplished,' you might say, I can live much clearer because I am not bothered anymore by the wish that I could change. I take that for what it is, and this fact means that I am more and more Awake to my situation, and in that state of being Awake I can *then* see what is needed and what isn't. You see, that it gives me, at that higher level, a certain viewpoint of that what I am in a different way—this time, more Objectively knowing what is right and what is wrong for me—and then, from that standpoint of Awakening, I will continue to do that what I want to do for the sake of further growth, and I will eliminate that what is not needed any longer.

So you see, there are two things: first is, the payment of the debt of an unconscious state; the second is, the selection out of that what is available for the purpose of further growth. It's a

long process; because the unconscious state is long, and there are many habits and different tendencies and characteristics we have acquired—and unconsciously—for which I was not responsible, but I take the responsibility, now, for my life the way it has to be in the future, by introducing an element of Objectivity for which I am fully responsible. Because the Objectivity in my wish is not dependent anymore on any kind of a law of nature or any kind of a subjectivity. So the more, now, I create for myself that 'I', the more then I have a right to say that this is 'good' for 'I' and this is 'not good' for 'I'. I have now a standpoint that I can even defend, and if necessary I could argue about it.

But I also realize that much of what is my personality in an unconscious state and all the habits and everything that went with it, is sometimes so completely, uh, taken up—or crystallized out, or so solid—that I have said many times that not even sulfuric acid will dissolve it. It has to be done ultimately, and there are many things that will never leave me, than only at the 'last end,' you might say: certain forms of vanity, things that I consider that I have done well or that I wish to receive credit or that what I call 'self-love'—that is, what I cannot sacrifice; that what I believe I need in life in order to exist, that if I couldn't have that I would die—and all such nonsense. Of course, that what I require for the maintenance of my body, sometimes luxuriously and sometimes that I think I could not live without coffee in the morning, or I *have* to live with so-and-so and this-and-that because it is necessary for me as a human being—many things of that kind that I require, of course ... and I have to see what is ... after some time, what is really needed and what can I do without.

You see, for such things the days of austerity, days of actually testing myself; sometimes a time for denying and sometimes a question of filling myself with material which are more and more in the direction of ambition of a certain kind of fulfilling of ... to do that what I at the present time would want to do in order to become, I simply call it, 'more permanent'—that is more reliable, that what belongs to me—really that on the basis of reality I can say, "I want to keep this."

If it's any question of that what is ordinary life and the question of what might be a higher form of life, again I give it names: I say one is the 'devil' for me, the other is 'God' for me. And that if I could start—and this can happen quite early in the beginning of Work—to start to divide that what I spend my time on, of how I use that what I call 'energies' of myself for certain purposes and I start to consider, "Is it worthwhile." Should I spend my time that way, or should I

collect my time and then spend it in a direction where I am, or could become, more Conscious—all of that is a process of the selection, can come provided I have, for myself, a reason for selecting it from the standpoint of being more Objective or free.

Because if I start to select things in ordinary life, I have a judgment of course again based on my unconscious state. So Work only can become apparent in *that* sense, when there is already in me that what is able to discriminate between what is subjectivity right or wrong and what is Objectively right or wrong. When I don't know the differences between what is Awake and what is asleep, then of course I have no right to judge about any particular case ... any particular experience in ordinary life for the purpose of evolution. And as long as I start to discriminate in ordinary life what I like or dislike, I use terminology that belongs to an ordinary existence—which again is, as I say, is perfectly 'legitimate' on that level, but is of absolutely no use for going to a higher level.

No, start with small things. In the beginning, eliminate laziness; try to become active sufficiently; never allow yourself to indulge in too many things in any kind of a direction. Eliminate things that have been built up habitually and which you consider important or necessary. Question all the different activities of yourself; don't leave any one out; every activity you do, whenever you can, try to consider; if it belongs to the accumulation of data, it also belongs to a possibility of really judging yourself of that what is, in ordinary life even, necessary—surely, if it is not necessary in ordinary life it is, without any question, ballast as far as evolution is concerned.

So, the simplicity for oneself in the first place; days of austerity to find out on how much can the body actually exist. What do I require for myself, and to what extent can I exclude certain things for myself without running the risk that I don't fulfill my functions as a human being. I mean by that, in how far can I live by myself without becoming a hermit. It's a practical problem for you. Because, you see, it's fairly easy to withdraw from the world. At the same time, I eliminate then all kind of contacts I have with other people which could be of still real use to me. Sitting in an ivory tower and writing a book is very nice for the person who sits there for a little while, but the result of the book is that it is going to be quite narrow-minded. If a person really wants to write, he has to have a tremendous amount of experiences in order to make a book worthwhile. Otherwise all it is, is a description of something that has so little value ... and of course becomes subjective expression. The value of a book will be more of a higher

nature, or a higher place, the more it will include possibilities of development—not only for an author, but following his characters in their psychological development. And he only will get that not by sitting on his desk. He will get that by practical experience. Otherwise, of course the book will have no more value than an accumulation of a great deal of theoretical wisdom. And, life is not made up of words. Life is made up of practice, of really walking around, contacts, relationships with people, relationships that we know at different times, for different times. And all the relationships have to be attended to, to a certain extent.

side 2 There is no possibility to withdraw, to go to an uninhabited island and have a good time. It is absolutely useless to have no friends. It's absolutely useless to try to contain every kind of a thought within oneself and never communicate it. I think it is an absolute necessity ... it's necessary that you look at it. But each person communicates with some form or other for two reasons: One is, to clear his own mind, his own heart, of all the things that are there in order to make room for something else that then could exist; and the second is the ambition ... and of wanting to see it by means of a variety of impressions which he has received of the rest of the world.

I think these are essential for a human being. A human being is not a person who withdraws in any form or the other, and a human being is not anyone who espouses any one of the three different directions for a Man. A Man has to be complete because he was built that way. That he is not entirely developed, that is the fault of Mother Nature and the fault of Earth. But each human creature ... or, each creature is a totality of the universe, all the time to maintain themselves and their place, wherever they are. And sometimes they are little more fortunate than others because certain of the places in the universe are different from each other, and there are conditions in which humans beings—or, not so human beings—exist which have already an advantage: instead of having to evolve, then, with the difficulties like on Earth, they have a problem of evolution for themselves by Working without having to overcome certain difficulties which we have to overcome.

But again, this is philosophy. We find out by experience, it's simply a matter of accepting the way we are. Never be lazy in any affair of your own. Never allow yourself to indulge either with your body or your feelings or your mind. Always try to see what other people might be able to extract from you, and give them whatever it is they are wishing. That is, if one has a purpose on Earth, being born with other people around one, one has a ... quite an obligation towards each

other. And that what one applies to oneself can then be a part of anyone else, but when it stops—someone else to help them, provided you help others—if you are out in the country you run a risk. It is good for a little while to satisfy. It is like an indulgence, and so far it can work out quite all right if you can see yourself wherever you are, with the obligation to actually Work. But again, regarding a house or a garden and so forth, you must not be lazy, and you must accumulate data of your thoughts and different ways of behavior which were spent in your ... with your feelings. After some time it will help to ultimately teach you, and then afterwards you have to return to another place; I say there are enough things accumulated in me so that you really don't need any more data, and then you can grow without these things.

You have to aspire for something that is not desirable. Ultimately you can experience it as desirable and useful, but sometimes it is a little suffering, and also that is desirable. It always comes down to Work. If you don't Work, if you don't try to Wake Up, you will never be properly proportioned.

Now, what else.

Peter: Mr. Nyland, I have trouble relaxing. Especially in the morning when I get up, I feel that everything is...

Mr. Nyland: Can you relax in an ordinary sense, in ordinary life? Can you stretch out, for instance, from the bed? Can you relax when you stretch your arms above your head and stretch out with your legs as far as you can? And stretch your arms above your head as far as you can.

Peter: Recently I've ... I've tried to do that, and I find myself thinking about it and, uh...

Mr. Nyland: Don't do that, ever. The thoughts that bother you in that respect, you can just say "enough." Do you ever think, then, of that? And never having doubted it, why shouldn't you do something. Try to be silent. You know, you do not do it in public. It is idiotic. Try to do it in private. You stand, you stand still, you bend over, you put your arms down, you do like this and you do like this. What is the difficulty. No thought has to enter. Absolutely no thought. All you want to do is to do it, and you do it. You don't have to be that active for that.

Peter: Uh-huh.

Mr. Nyland: You only think that it can interfere in order to find an excuse and not do it. You object. Because your body objects to it and you think it's your mind; not at all; it's your body that's lazy. And you have to talk with it a little bit. You have to tell it, "Get up." To use an interesting phrase, like Gurdjieff would use, 'you put some pepper someplace.' [laughter] I

remember that. You know what they do with horses.

No, it's nonsense. And don't allow yourself to let, even, that thought. Tell yourself, "Get up!" Work! Become active—physically; *not* Consciously—it isn't really interested in Consciousness. Force the body. It is lazy like Hell. It will try to find the least resistance and stay there, and unless someone else pokes it in the ribs, you won't get up that easily—unless you have an ambition for something that you feel you want to do, then of course you will do it. If you're up really, you'll do it, but if you leave your body alone, after a little while—two hours or so—it starts to say that it is already so tired I've *got* to sit down.

Look at yourself. You will see this—many times, and then there is a certain ambition that helps you to get over it, you see. And then you say "I want to relax and I cannot do it," for me it is nonsense. You can at any time of the day relax, and your mind will have no objection because your mind is not that part of your body, and is not interested in the body doing simple things like relaxing.

But this is the body, Peter, you see that it can relax. Relaxation in the sense of Gurdjieff is different. You see, it is not the body; that is the mind: the mind can start on the process of relaxation when the body has finished. When the body cannot relax any more, then the mind has to start and *tell* the body to relax. Then the relaxation becomes an active process, an activity instigated by the mind and of course furnished by the wish to relax. And at that time relaxation is quite different. It starts when the body is already in a pretty good, relaxed state, and then the relaxation becomes Draining.

Draining means that extraneous things which the body will not eliminate, I now wish to eliminate by means of my mind. That is, there are certain things in my head that I don't need at all at that time—it's the wrong function. My mind has to function—and it has to walk, it has to do this and that and so forth—but then I can relax. And I sit on a chair, and preferably vertically. Don't try it lying down on the bed. This is not the right kind of a process for Draining. Draining means I eliminate unnecessary thoughts, any kind of a mental functioning in my mind, and I reduce it all to a minimum. And it is as if then there is a certain level of that kind of personality-activity of my thoughts which I want to drain, starting from the head and going down, down, down, down—many times I've said like a level of a liquid or water draining—and the level goes down and down and down all the way to my feet.

There are two points where I have to be careful. One is when it reaches the shoulders. At

that time I know that my shoulders will be quite tight, and also that when I try to relax that my head will again become tight. I have to have for my shoulders, when they are here and I try to go down to the rest of the torso of my body, I have to have a certain help; and that I get by relaxing and letting this extra material that I don't need go out from my arms. So for that, sometimes when I relax and I'm sitting, I extend my arms like this in order to give that material a chance, and it will Drain out through my fingers. It will also relax my shoulders because it will...

If I continue it's a little different from standing, so if there is any stiffness ... because of the standing, I eliminate it after a little while by a different kind of stiffness because of holding my arms like that. Now if you really want to Work and you want to do this, then in the evening after a certain hard day of work, stand with your arms outstretched for five minutes before you go to bed. It's an excellent exercise for you. And you stand until it really gets terribly difficult; because your arms are made of lead and they will want to go down, but you have to maintain it. When you have done this for five minutes, relax it and then you will see how easy it is, because that will then relax.

And when it comes to the height of your solar plexus, take along with it all the different little feelings that are still there. You see, it is like material that is ... attaches to this level, which is now going down, and all my feelings drain out of my solar plexus—there is very little in my heart, but in any event there is enough there, it Drains it—now it Drains out through my legs, toes, it extends, it goes out, it is away from me.

That is an intentional relaxation. That is where the mind continues to tell the body to remain relaxed, and whenever now the body again tightens up—which it will; it tightens up in your face; it tightens up in a certain concentration ... in a certain way, particularly in your shoulder blades where it is always a very difficult situation regarding muscular tension—that all the time like that, you relax. Then, at that point you relax your big toe, you relax your middle finger—it doesn't matter. All-around, directed from your mind—to be interested in that only. If you possibly can, it is a good thing only to have that in the mind—although, of course, we are not there because we have something that we are much more interested in.

Do you understand what I mean? It is a good... If you want to do this and if you are honest and sincere, it will help you to Wake Up. With that kind of experience, when you really have done that with your mind towards your body, you're very close to be able to be Awake.

Will you do it? Yeah? Every day?

Peter: It'll take a long time.

Mr. Nyland. That won't take so long. It will seem long [chuckle]. I'm sure about that, because you will look at the watch and say "Are the five minutes over as yet." But it is a little more an exercise of that kind—in order to teach your body to do things that are a little unusual—which I simply call an 'art.' That the activity gives the result of something that I would like to obtain or get and so forth, it's exactly the same as eating when you are hungry—that is, no particular credit.

But don't consider your mind too much in activity. Leave it. It is not as yet filled enough with thoughts to create damage. Only, it gives you an idea that because of that you cannot do this.

And as I say, "forget about Work." Just keep on studying yourself. After some time, after an accumulation of data, you will be able to see what is meant by trying to become a little bit more Impartial to it. But don't worry too much about it.

All right?

Peter: Yes.

Mr. Nyland: Good.

Sarah: Um, I've had a growing fear—that I think it's been there for a long time—that I am going to be caught between two places: that I'm incapable of doing the Work, of feeding it, but I'm also incapable of turning back and of being satisfied with an unconscious existence. But the only thing ... the only thing for me to do is to go on with the wish, but that I am incapable of doing it. But, like on the other hand, my aspiration is to...

Mr. Nyland: But when you say that... Have you any way of eliminating it? You say there is only one way: you are caught between two things. If you're caught, you don't really know which way to turn. If you make a statement that there is nothing else to do but continue to Work, then of course you're not caught.

Sarah: But at least ... the fact is that every ... it's like I'm always banging my head against the wall. I always try and I think completely unsuccessful, and I'm almost approaching hysteria at the end of the day. It seems that...

Mr. Nyland: Go on. Keep on doing it. It's very good. It's quite all right. It loosens things up. You won't fall into hysteria as yet. It is a little bit impossible and sometimes not pleasant...

Sarah: It's not.

Mr. Nyland: ...but it's quite all right. You see, you start to learn a little bit about certain things and loosening up, and you're a little bit more away from one side of the shore and you're a little bit closer, but you don't see anything of the other side. It's an uncomfortable feeling. Of course it is. I think Ouspensky calls it 'sitting between two stools.'

Sarah: Uh, huh.

Mr. Nyland: Neither one nor the other. But, it is good. Particularly when you know that there is no other way out than continue. Because if you do go back ... of course I can assure you that if you do go back, after a little while it will completely heal, all wounds will be gone. Don't think for a moment it's so difficult to become unconscious again.

Sarah: But I wasn't happy when I was.

Mr. Nyland: Yah, but the happy state, it belongs to ordinary life. You know, one must never try to Work because one is so unhappy. The existence for oneself, whenever one is in ordinary life you can go from one place to another in order to avoid that what you dislike; but you see, that has nothing to do with growing up.

Sarah: Um, I brought this up last week, and they played a piece from New York where someone said they were also in a similar position, and mostly the part of the part of the response of, like, the back of the hall of the spaceship where things happened. I could go on, but I feel that... I can see why I can't go on, but I feel like this is a rationalization in my mind.

Mr. Nyland: Oh, yes. All of it is. Sure.

Sarah: I know.

Mr. Nyland: It couldn't be from experience at all. It's just a little consideration of things that become a little difficult sometimes, or sometimes a little bit more fearful because it is unknown territory. And I say, it is very good. You have to have enough sense to explore; because of the state in which you were that unhappy, then maybe you would like to leave it—for what.

It's just a matter of trying to do it very simply. Don't make it complicated. What is wrong, that is really objectionable to a person who wants to try to Work and applies in many, many, many simple ways, and -- [inaudible]. You hold on to many things that you would like to have changed. Try to Wake Up to yourself walking. No more than that. And don't allow yourself all kinds of thoughts that it ought to be different and that you ought to be Awake under the most difficult conditions in which you might experience. Of course it's, uh, let's say a little 'adventurous,' or desirable or perhaps intriguing, but it won't buy you any bread at all.

When you get up, how soon do you start to remember that there is Work.

Sarah: I always remember before I get out of bed.

Mr. Nyland: Yea, but...

Sarah: I always sit there and wait for a minute before I get up. And, that's ... I think it's ... the trouble is I've got it in my unconscious mind all day, and it's...

Mr. Nyland: No, no, no, no. Don't let's use big words.

Sarah: Well, I ... I...

Mr. Nyland: You're a simple person. You have a body; it happens to be in bed, and that's that. And you open your eyes, and there you are. At what time now do you happen to think about Gurdjieff.

Sarah: When I orient myself, because I've been thinking of it for a year now.

Mr. Nyland: I don't care how long you have thought about it. People sometimes that in even in the ... in contact with Gurdjieff for twenty years, and never showed it. So, that doesn't make any difference. The thoughts about it have absolutely nothing to do with it.

Sarah: That's what's so firm in me. My thoughts are negative.

Mr. Nyland: No, they are not really. Let's make them positive. Here you are in bed, now all of a sudden the idea of Gurdjieff comes; and in comes to your mind; or you have a picture on the wall that reminds you; or, even if you get out of bed sometimes you do this: you have a wet towel outside, right there—very disagreeable, but it might give you a shock. And I would suggest, do that kind of a thing for a little while to break up this so-called process of 'thinking,' process of lying in bed and considering this and that—and your bad or good life, or unfortunate or fortunate, or whatever it is, doesn't make any difference. Get out of bed, there is a wet towel. "Oh, my! Yes, here are I am." You can get off the towel. You don't have to stand there, but when you get off the towel you are required to stand still and come to yourself—not to think; not to have any criticism; just to accept the fact that you are there, and perhaps you can be grateful that you were asleep, that you Woke Up and that there is a day ahead of you. And from that time on, you try now not to have your mind think too much. You start doing things. And as often as you can, you try to be—let's say now the word—'present' to it.

Simple things. Because the big things take you up too much, you know, and don't try it. Simple. That is, wash your hands, take a shower, go to the toilet—whatever it is, just simple activities of the body, and something in you is present. You put on your clothes. Whatever it is;

you make breakfast, you sit down, you get up; and you have coffee, you drink; the movements of your body. Everything you say; this and that, maybe you can become Aware of the movements of your lips, maybe you can become Aware of your voice, the way it speaks. And maybe you can become Aware of your posture. Maybe for that day you try to be Aware of your posture only. Maybe you single out something of an ordinary form of behavior for any one day, and that today is the day of movements, today is the day of gestures, today is my day of listening to my voice.

You see, I want to divide, now, a little bit of the manifestations of the body in order to give my mind something to do regarding Observing that, and I take a little task for me. I will study all kind of mannerisms. In the beginning they will be mannerisms that I remember. I will then be present to them. I will always look at them after they have happened, but at least I will accumulate certain things that I have said; I still have the tone ringing in my ears—how I said what I said—and perhaps I can be critical about it.

You see, there are many things that one can start in ordinary life without becoming too complicated about oneself and that actually will have the 'thought,' so-called, about one to crystallize a little bit in the direction of being useful. For that, I will have to have a memory regarding that what are my ordinary manifestations which I then recall. I also can say that what I expect I will do, I can think about now of anticipating that what is going to be the action of myself. And it becomes very interesting in one to see how automatic one is. You know that I do this without any rhyme or reason but like a chicken without a head, and that I expect to do certain things in one way and it may be quite different.

Many times before... And I don't want to fill it too much, but you might say my time is 'limited.' You have to select out of this year ... because this is already more than enough Work for the next six months. But you have to select every once in a while and talk about it in the Group so that people can start helping you and telling then, "Why don't you do this, why don't you do that." "See, it works with me: I have tried this, I have tried that." All the discussions among you as a Group still has to be on the basis of, "My experience tells me this. Now maybe it's of value to you, maybe you can try it." And you simply say, "Could I try this or that, because it seems to me that I may need it." Or, studying myself: "I'm this kind of a personality; here I am catching myself with a lot of thoughts about Work and not doing anything, what will I do?"

You see? So that is why I keep on saying what I think might be many possibilities of yourself. For instance, you sit and you will decide that you want to say certain things in a certain way. You have a conversation with anyone; you are going to use the telephone or someone else is calling, and there is this and you say, "Hello, good morning," and then you say I want to talk about the weather, or I want to talk about how to sew, I want to talk about how to draw pictures, I want to see what it is ... how to plant in the garden. I don't care what it is—whatever the subject is—I make up my mind that I am going to say certain things in a certain way. You may have lunch with someone. You may have to talk to your husband. You may have to do certain things that you feel you ought to do, *before* you do it you try to hear, in yourself, you saying it. You formulate it, the tone of the voice is already determined, the choice of the words is determined, the posture of yourself as you will speak is determined.

And now you do it.

Sarah: I think it's not easy.

Mr. Nyland: Of course! I know. I know, that's why I suggested it. You see?

Sarah: I've done it last year.

Mr. Nyland: Do it like you have originally planned.

Sarah: All right.

Mr. Nyland: All right?

Sarah: That will take will-power. Yes.

Mr. Nyland: Yes, it will take a great deal. It will take a great deal, but it will help you because it means that you will realize how terribly automatic you are.

And, let me say this. It's without prejudice. That is, I'm not judging at all—not at all how a person, as a personality, behaves. Whatever they are, they happen to be; and whatever they have become because of that what they were before, it doesn't make any difference. Accept each person for oneself, whatever they are, and each person can accept someone else for whatever they are. If there is one rule among Group members, it is that one accepts the sincerity of each person. When that is there you can talk together, and with a certain style you're full of criticism, you may as well go home. But bring only that what is simple—what is a result of an activity of yourself, that you have tried to become Aware—and open yourself up simply to the statement that you want to communicate that way.

Make lists of the different things you are going to do when you start out for one day.

"Today I will adhere to this one thing," see how often you can do it. It will be many times of failure. When you're honest, you know you will find out how terribly difficult it is. You may start out early in the morning with the best of intentions, and your day is just terrible. Why? Don't worry. Because you say, "It is." It exists. You cannot explain. You cannot blame anything, actually. It exists probably, but it's ordinary. Because you don't know the rules.

Can you say, "I make the next day"—tomorrow, maybe next week, maybe *then* at a certain time—"tasks"? The meetings of New York are filled with tasks all the time. Tasks for different people; sometimes you can use them, sometimes you cannot use them because they belong to a certain person. But there are enough general tasks; to do certain things, let's say, on the hour: For one day, at ten o'clock, eleven, twelve, one, two, three—at that moment I will stand still, stop what I am doing, I will come to myself, and then I will go on. It's exactly that task. Extremely difficult and many times quite impossible, but it is a good thing to see that you *cannot* do it.

All right? Yah. You try it tomorrow.

Yes.

Alice: Mr. Nyland? Sometimes I think that I'm ruled by emotion. I mean, my body is governed by my emotions rather than my body governing my emotions and other things. And I was wondering, uh, is this...

Mr. Nyland: Is the body ruled by what? Motions or emotion.

Alice: Emotions.

Mr. Nyland: Emotions do not exist in ordinary life. There's a difference in feeling, and sometimes one has a deep feeling. Emotions are reserved for a very special kind of a feeling. An emotion only really remains as an emotion to that what I create, or that what is trying to establish a contact with a higher level of Being.

Try to use it if you want to, because it is much better to express it. Your body is ruled by feelings?

Alice: Yes.

Mr. Nyland: Yeah, of course. Why not. What's wrong with it.

Alice: Well, I don't know. It's just that I ... I mean ... I thought that ... that ordinarily, you know, the mind was just ruled by the body and not the other things.

Mr. Nyland: Don't you ever think?

Alice: Well, I don't think as much as I feel things, or just react to them.

Mr. Nyland: You do feel more than you think, but your thoughts certainly are there.

Alice: Oh, yes. I guess so.

Mr. Nyland: Yeah, and feelings are there. The human being is that way. Sometimes a little 'colored' emotionally, if you like—a little more feeling than head, and sometimes no head at all. But again, what's the difference. You always have manifestations.

Alice: Uh, huh.

Mr. Nyland: You always have your body performing certain things in a certain form of activity. And the mind, there is enough of it to be able to become Aware of it—or at least to make attempts to be Aware.

But I have explained about that—Alertness and Awareness. You listened to that. Make such attempts. Don't worry about your feelings. They will always be there and probably they will play a dominating part—predominant motivating power or spear-head—of one's life. It is all right. Sometimes feelings can be very good.

Alice: Um, I ... I feel that this is probably the thing that interferes mostly with Work for me.

Mr. Nyland: No. I don't think so. It doesn't. That what interferes with Work is that you never have done it.

Alice: Well, yeah. Hah, pretty much, but...

Mr. Nyland: Yeah, because you don't know what to do. Now you must know what to do, you have to explain it...

Alice: Uh, huh.

Mr. Nyland: ...and now there is no further excuse.

Alice: Well, I was... Tell me this thing where I was going to do that fifteen minutes in every morning, you know that you described.

Mr. Nyland: Yes.

Alice: Um, the experience.

Mr. Nyland: Use it for Work.

Alice: And, um, I looked at it as an experiment. And it was ... I've never done anything like that, and it's very unusual for me. And I was going to do it again today. But I reacted to something else emotionally and, ah ... and stopped it, you know. Whereas, um...

Mr. Nyland: Are you ashamed?

Alice: Yes.

Mr. Nyland: All right. So do it tomorrow.

Hmm?

Alice: Okay.

Mr. Nyland: Yeah. Let's say you say, "It's 'too bad—stupid." If it happens tomorrow again, it's worse.

Alice: Right.

Mr. Nyland: And if the day after that you don't do it, you certainly ought to have a very low opinion of yourself.

Huh? Yeah, that is exactly the experience, you know?

Alice: Uh, huh.

Mr. Nyland: You can have confidence. In ordinary life, unconsciousness we can laugh our head off, and sometimes in the manifestations it becomes good humor. As far as Work is concerned, it's a different kind of attitude. There is something that is involved which is, for myself, Conscientious and also sacred, and to that I do not apply the ordinary affairs of ordinary life or ordinary attitudes. Whenever it is Work or something that is involved in Work, I have to have something of myself which is already a little bit different than the usual way and perhaps is a little bit more serious, and also becomes for me much closer to a reality of something that is unquestionably of a definite value. And the value has to do with that what I wish to obtain and something that I haven't got here. So it is not something of Earth or any particular Earthly quality. I leave that alone. When I come to myself I come to myself as I really wish to be, and I try to eliminate, then, the ordinary performances—ordinary manifestations of ordinary life—and simply let them be for whatever they are.

Now when I try to make up my mind regarding doing something—in the morning, I simply mean it—I do it not as a lark, but I do it as I want to consider that what I really wish to do and perhaps afterwards could become a necessity. It is, something in me is like a serious attitude towards my life, and I know that in this life I need sincerity in order to accomplish something that could become real for me and on which, in the future, I could rely.

You see, when I come to that kind of conclusion and whenever I think of Work, I become quiet. Work, then, is not mixed with ordinary periphery or superficiality. I become quiet and I rest a little and I am silent. For a little while during that time I say, "What will I do." Am I

really willing to be engaged in something that belongs to a different kind of value? And it is sometimes as if in my attitude—that is, my posture and the attitude which is this time an emotional quality of myself—wanting to be, for myself, what I, deep in my heart know I should be.

You see, then I have towards myself quite a different attitude. And then I say now, on this basis, I make a promise to myself that tomorrow morning, when I do remember that I will do this kind of a task, I will then be, fifteen minutes—five minutes, ten minutes—whenever I think about it, during that time it will be as if I consider my life worthwhile enough to be able to use it for another kind of a purpose than just eating drinking and sleeping.

To what extent you are religious, I do not know. But there is something that has to do with your Conscience; and it is then that you really become serious about yourself. And it is not that something is roses, roses. It has to be looked another way, from the standpoint of: it is needed for me for the fulfillment of myself. And life cannot go on and on and on in any kind of a superficial way. Sometimes I have to come, and have to draw, a conclusion that I wish to dig a little deeper for myself in order to find out what is my essential value—not the value on the surface.

All right? If you look at it that way, you will not forget.

Well, tomorrow we'll have a general meeting. You'll have to help again—I've said that before—so that you bring to the meeting, for those people who are here, a certain atmosphere. That is, your personality has an atmosphere which is surrounding you. Every person has that. It extends just a little bit outside of your body. Sometimes it becomes visible. Sometimes it is like an aura. Sometimes it is part of an atmosphere of your own which to some extent can even crystallize and sometimes can be noticed by others—seen, visibly—and it can be noticed by a certain form of contact, or a communication, as if one is close to one. It extends sometimes more than at other times; it depends on the density of such an atmosphere, exactly the same as Earth has an atmosphere around it. And many planets are still in a formatory stage, where they need that kind of an atmosphere. To what extent it will go out into space, depends on the strength and the density—the finer it is, the more it will extend.

How you will create this for yourself is that something in you has to be present to the real necessity of having a Group of new people, and that you look at it as an opportunity for yourself, you might say, to try to influence others, if you can, in the right way. And by 'right' I now mean

that that what you consider for yourself important and what you really would wish for yourself to become, or in what direction you feel that there is a possibility of further growth for yourself and represents in you a certain quality of a certain kind within you that is of a different nature and also finer and perhaps for yourself a little bit more sacred; and that it depends, now, on the condition in which you are, that that, as it were, starts to become 'manifest,' and it is that kind of a quality ... this desire for others should be of that same kind of a quality—arousing or touching or influencing them on that basis.

So when you see them, don't lose yourself too much in the ordinary things of saying, "Hello," and "How are you," and this and that and so forth. It is not that you have to be mum, but don't lose yourself. Try to be as intuit... of an even equilibrium—of a balance—but be open. That is, you must not close yourself off. These people who come will start to judge you by the way you manifest and what you are, and if you claim that there is a certain effect on you as far as Work is concerned, also that you have to show to the best advantage of Work.

You've got to create—around ourselves, and also it can be noticed by those who are coming—that there is something alive. And it is this aliveness that I would like you to manifest, so that they will not go home with an idea that it is a dead arrangement. Aliveness means that there is a wish for the continuation of a state in which you are, maybe it will start to become noticed by them, there is an inspiration in you which becomes manifest as aspiration towards them. In that way you help. In that way you will help them to produce questions.

And whenever they ask questions, remain sympathetic. Don't criticize. Don't judge any. The more open you are, the less you will judge and the more you can be helpful to bring the level of a Group meeting of that kind a little higher—and perhaps if you can, a little higher than they even would expect—and because of that, they will go home with an idea of something else. If that can be done—and I'm almost certain it can be done—then it will have a very beneficial effect: You, in making the effort and to be here with that kind of an obligation; and they perhaps being affected sufficiently that they will wish to come back.

I've said before that when you bring someone, your obligation extends further than just the meeting. You know that. You must never lose track of that. Until the person says, "No, I don't want to come," you are not free. How you will continue with it and what you will say, how flexible you will be and what you will actually be able to say, how you can hold on to a person—that will be your experience and your affair. But you have to find out for yourself what you can

do by first trying to be whatever it is that you can at that time manifest.

Then on Wednesday we will talk a little bit more whatever your experiences may have been of Tuesday. That will be the last evening I am here, you know. We go back to New York, and then, of course, you will be on your own. And again and again, these kind of things—of communicating with us, and you Working and making tapes and having other tapes to listen to—always remember that what you are engaged in, it is important. It belongs to you. It is your birthright. It is something that you have to cherish. It is something towards which you always have to have—I it call the word—'adoration.' You have to have that kind of love towards the possibility of further growth. When you have that, you will have the strength to continue regardless of difficulties.

And all the time try to remember that that what really is important for you is, then, that *that* you could grow into, and that what becomes less and less important is your ordinary life—or rather the body in the first place, and the ordinary simple manifestations which ultimately are not needed any more. It is not that you forget your life; only, that it will be placed correctly.

So tomorrow if you want to come, 3:30 we'll have a little music and there is a meeting tomorrow afternoon and I'll play. Well, don't we, Thelma?

Thelma: --- [inaudible ---.

Mr. Nyland: Oh really? Tomorrow? Yea?

So good night, everybody.

End of tape